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593 181 [786] The Masai are animated by a deep feeling of solidarity; they stand united against all foreigners. A sincere attachment and love bind the individual members of the family; they vie with one another in order to free a relative who has fallen into slavery. Thus, in 1896, the Masai who returned from the Berlin Exposition immediately used the greater part of their savings to buy back relatives who had become slaves during the great livestock epidemics around the year 1890. The tightest is the bond between parents, especially the mother, and children, as well as between brothers and sisters, looser between married people, where the lowly, oppressed position of the wife is of some importance.

181 461 554 The men scorn any kind of work. Only waging war is worthy of a man. Large herds of livestock and many wives are his supreme happiness. One who has both enjoys respect and prestige. One looks down on a poor devil. Truly poor people, however, are exceptions, since relatives support one another in generous ways. One who does not have such quickly finds accommodations as a rule with one who is well-to-do. He receives food and for that helps the women and children of his benefactor with their work (livestock-tending, kraal-building, night watch for the small livestock, etc.). The condition of /120/ poverty is also always only of brief duration; the poor man soon acquires some prosperity again through gifts from friends or a share of the spoils of war. Toward friends, one is just as generous as one is good-natured; the hospitality to countrymen, no matter where they come from (with the exception of the blacksmiths, of course), is unlimited. Everyone offers a visitor whatever he happens to have in food and drink. Everything that the stranger needs or wishes is at his disposal. He reserves for himself a hut for the night by sticking his spear in the ground in front of it; the host then seeks other quarters for the night and leaves home and wife to the guest. If a woman comes for a visit, the wife leaves the hut for the night, so that the stranger may take her place. Hospitality toward other peoples is known only if peace is concluded with them through the ceremony of infant exchange or through blood friendship. The cruelty of the Masai is no greater than that of the other black peoples, for example, the Negroes neighboring the Masai. If they

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IV.

000 The future of the Masai People. -- Weighing the effect of the people-preserving and people-destroying factors. -- Polygamy. -- Nutrition. -- Fertility. -- Child mortality. -- Free love. -- Organization. -- Wars. -- Epidemics. -- National pride. -- Clash of the culture of the Masai with that of the Europeans. -- The incompatability of the two hurts the Masai. -- Harmful consequences of the impoverishment. -- Difficulty of becoming sedentary.

121 In order to make a prognosis about the future of the Masai people it seems necessary, first of all, to weigh the people-preserving and people-destroying factors established in the people, in its character and customs, and then to observe the phenomena that appear when the Masai meet the Europeans. We have many examples of the fact
182 595 that polygamy does not promote an increase in the population to the extent that monogamy does as a rule. As the reason for this phenomenon one finds an accumulation of wives in the hands of the wealthy, and, as a consequence of that, celibacy for lack of women among very many of the less well-to-do and among the poor. It is obvious that under such circumstances polygamy leaves very many women
[162] neglected. But it is different among the Masai, for here there is such a surplus of women -- perhaps in part again as a result of polygamy -- that no man remains celibate, in fact the possession of only one woman is an exception. Hand in hand with this goes the not so
• [735] unequal distribution of property; in practice there are scarcely any poor people. Another reason to which /345/ the decline in population among many polygamous peoples is attributed is that polygamous marriages as a rule are relatively poorer in children then monogamous
[842] ones. This objection is not to be taken into consideration here either, for we have seen that the fertility of the Masai women is very great. Yet, in order fully to consider the polygamy of the Masai in its economic effect, we must observe the milieu in which it exists. The polygamous household of the Masai may be compared to a stock company, to which the property, theoretically belonging solely to the house father belongs in practice. The house father is the chief